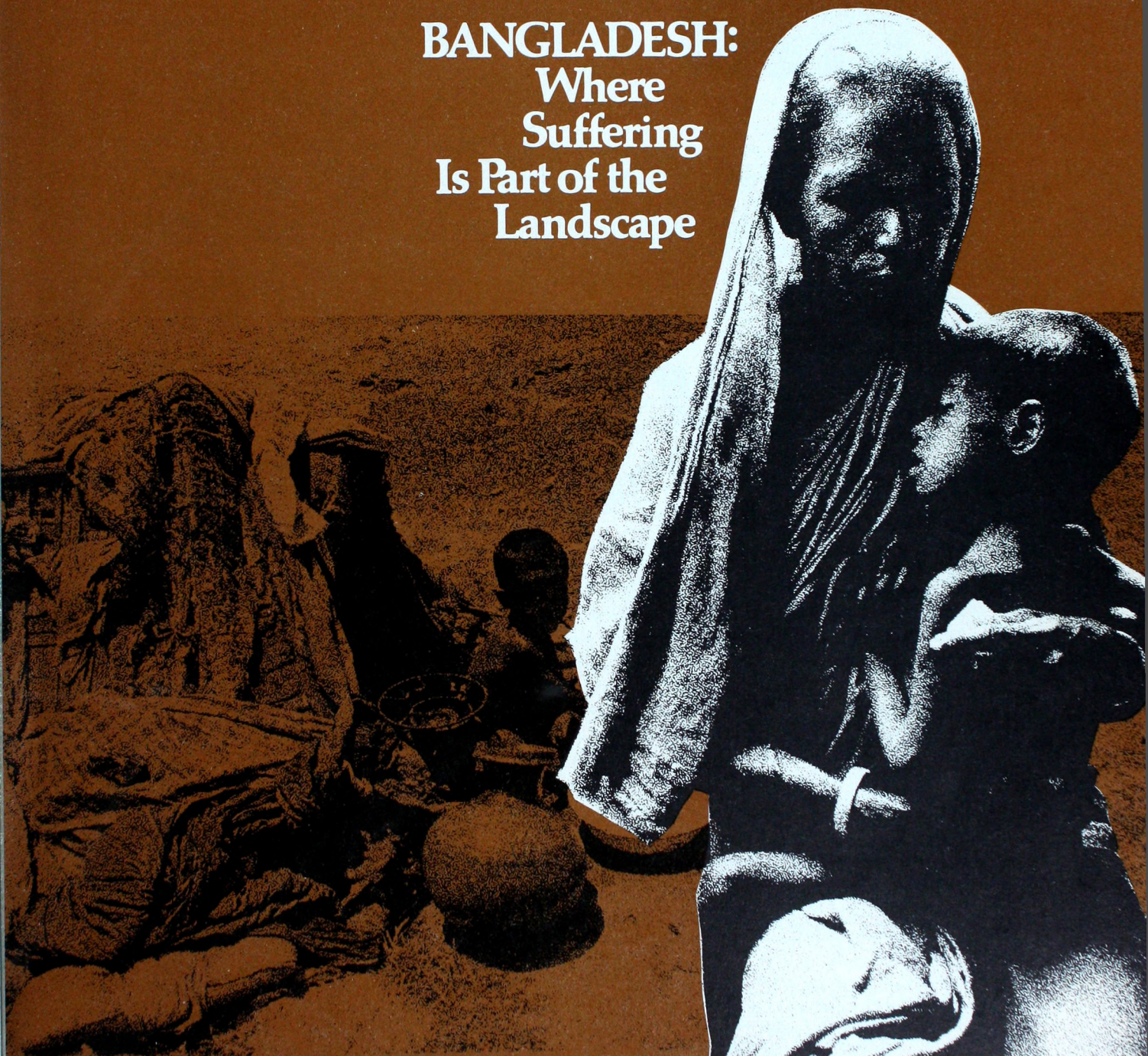


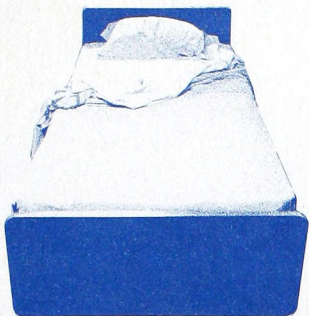
BANGLADESH: Where Suffering Is Part of the Landscape



Also: WESTERN CIVILIZATION
AND THE MISSION OF THE CHURCH

J.D. Douglas, Horace L. Fenton, Jr., Frank E. Gaebelein,
Carl F.H. Henry, Samuel Hugh Moffett, Harold J. Ockenga,
Paul S. Rees and C. Gregg Singer

In this issue...



On a recent trip to Bangladesh Graeme Irvine, World Vision's director of international relations, was exposed to a shattering life-and-death experience, which personalized for him the grim plight of that disaster-ridden land. He opens his heart to us all in a very moving way.

Douglas, Fenton, Gaebelin, Henry, Moffett, Ockenga, Rees, Singer—it sounds like excerpts from some of the choicer parts of an evangelical who's who. Here they confront questions worthy of their stature.

**Western
Civilization
and the
Mission
of the
Church**

1972

Former member of WV's editorial staff, our friend Norm Rohrer has countless evangelicals in his debt for producing the E. P. News Service. From 52 issues he skillfully culls outstanding missions and international church news of the year just past.

In our anniversary year essay/sermon contest on social action in missions, the second-place finisher was a first-class piece of work, as you will discover for yourself. Its author, missionary Levi Keidel, is now on furlough and laying plans for writing two missionary volumes.



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globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL
CHRISTIAN SCENE FOR YOUR
INFORMATION AND INTERCESSION

WORLD EVANGELIZATION PLANS LAID

From five continents, the 50 members of the Lausanne Continuation Committee for World Evangelism are now gathering in Atlanta to draft long-range plans to promote and encourage world evangelization. In the 18 months since Lausanne, dozens of leadership meetings, mission conferences and congresses on evangelism have taken place. The most notable: Africa—the National Congress on Evangelization in Nigeria last August and the Pan African Christian Leadership Assembly scheduled for next December; Europe—the establishment last year of a joint Evangelical Theological Faculty to serve Lutheran, Baptist, Methodist and Pentecostal churches; major evangelistic campaigns in Switzerland and Germany, and the planning for a 1976 Congress on Middle East Evangelization. In Latin America, an evangelistic crusade took place in Rio de Janeiro and plans for evangelistic outreaches this year are underway in Jamaica and Nicaragua. U.S. Christian leaders have formed a North American Continuation Committee and the Evangelical Fellowship of Canada has already begun sponsoring regional leadership seminars. The recent appointment of a respected Third World leader as executive secretary of the Lausanne Continuation Committee will help promote more regional and national meetings during the years ahead. The Rev. Gottfried Osei-Mensah, former pastor of the First Baptist Church of Nairobi, Kenya has commenced a schedule of conferences and consultations with Christian leaders throughout the world.

Asia

HONG KONG—Many observers in this British colony have felt that the Chinese here were interested only in making money and enjoying themselves until China decides to take over. However, their thirst for spiritual revival surfaced during an evangelistic crusade headed by Dr. Billy Graham. The five-day meeting attracted more than 200,000 people, about 10 percent of whom went forward to make commitments to Christ. More than 10,000 volunteers from 500 churches helped promote the crusade.

Europe

MADRID, Spain—A recently completed national survey sponsored here by Evangelismo en Acción shows the tremendous opportunities for preaching the gospel of Jesus Christ in this "Christian" country. The survey of 15,000 or more persons disclosed that only 61 percent of those questioned attend church at least once a month. Of the 67 percent who owned Bibles, 78 percent said they spend less than 30 minutes reading it weekly.

Asked how they thought a person

can become a Christian, only 20 percent suggested trusting Christ as Savior and fewer than 15 percent indicated that Jesus Christ was their personal Savior. About half felt that a Christian could be sure of going to heaven. Still, 88 percent of the respondents thought that Jesus Christ could do something for them and just over 80 percent felt that they needed a more "real" faith.

South America

BOGOTA, Colombia—According to an eyewitness report here by a representative of AMG International, the recent First World Congress on Witchcraft was a failure, both economically and spiritually. Only 13 of the expected 30 countries were represented, and the congress concluded with a debt of over \$100,000.

In addition, reports Lindsay Christie, the congress' second-in-command was converted to Christ and repudiated Spiritism just days before the meeting began. Also, the secular press, which had given the congress much advance publicity, virtually ignored the gathering once it began. And towards the end of it all, said Christie, the witches an-

nounced over a leading radio station that "the intense prayer of the evangelicals had nullified the power and ability of the occultists. . . ."

North America

MONTREAL, Canada—U.S. evangelist Billy Graham has accepted the invitation of more than 60 Protestant church leaders to speak at an evangelistic crusade here during the Summer Olympics. The crusade, which will take place at the Autostade, site of the Olympic games, is expected to attract some 45,000 persons.

Besides Dr. Graham, an estimated 10,000 Christian youths from more than 50 international organizations and denominations will participate in a massive witness program. Working under an "umbrella" organization called Aide Olympique Chretienne, the youth hope to present Christ to more than half of the expected six million visitors from 130 nations who will attend the games.

President Jomo Kenyatta of Kenya recently asserted that religion cannot be separated from politics: "Without politics there is no religion," he said. "But one has nothing to do with the other," according to a government official of Zaire. There, all religious teaching except Mobutuism (Mobutu is the name of Zaire's president) has been banned.

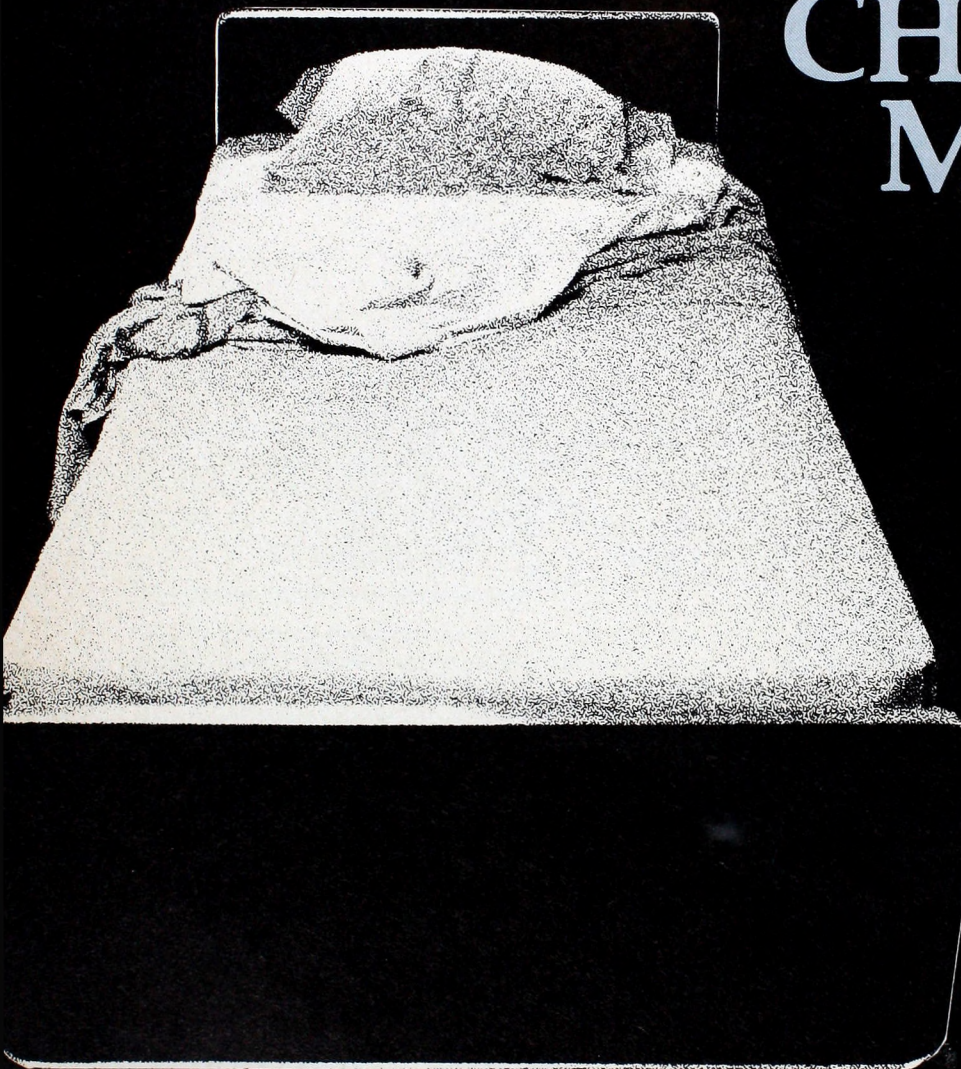
The "people movement" of the Holy Spirit among the Quechuas in Ecuador continues. The C&MA reports that churches in Octavalo, Imbabura and Agato are overflowing and that the number of baptized believers in seven months has increased 77 percent.

The Chinese Methodist Church (British related) and the Wei Li Kung Hui Methodist Church (American related) have united to form the United Methodist Church of Hong Kong. The new church will be completely autonomous while retaining fraternal relationships with its British and American brethren.



In Bangladesh: **TOO
LATE
FOR
CHIAND
MIA**

by **Graeme Irvine**
Director, International Relations,
World Vision International



Don't spit scatterdly," said the sign. I refrained from spitting—any style!

The scene was a large hospital in Dacca, Bangladesh. And the scene was grim. The wry humor of that welcome sign didn't seem funny anymore as the sights, smells and sounds of suffering hit me.

I was there with Mary Campbell, World Vision's New Zealander nurse. She was making her daily check on a seriously ill boy she had brought in from the Demra refugee camp six days before. We climbed dark stairways, made our way through crowded, stifling wards.

Eventually we reached our boy. But it was obvious that something was very wrong. There was a commotion around a stretcher in the middle of the ward. We had stepped into an emergency centered on our young friend. His condition had deteriorated badly. A last desperate attempt was being made to save his life.

The young Bengali doctor worked feverishly. Nurses helped. Other patients watched the public drama like an audience at a theater-in-the-round. I became aware of others, too—an older man, who must have been the father, racked and tortured by grief.

Now I was drawn into the drama as I stood beside the

**“The doctor straightened up
and slowly shook his head....
The spark had gone out.
Life had ended. Chiand Mia,
12 years old, was dead.”**

limp figure of our little patient. *Oh God, is there no way to help? Can't the doctor do something?* I felt the agony of the father. The struggle became my struggle. I wanted somehow to fan up that flickering spark of life.

But everything possible had already been done.

The doctor straightened up and slowly shook his head. The nurses removed the intravenous drip that had sustained life for six days. The spark had gone out. Life had ended. Chiand Mia, 12 years old, was dead.

Mary tried to console the father, but he was inconsolable. There was nothing we could do but leave. We returned to the Land Rover in silence, struggling with our own emotions and thoughts.

Death is always shattering, especially when it claims the young. The trouble is that in a country like Bangladesh one tends to accept suffering as part of the landscape. We talk of the “hungry millions.” We see pictures of children with emaciated bodies, parched skin, bloated bellies. We see the anxious mothers, worn out from the struggle to survive. But it's all anonymous. These people are statistics, masses, remote.

That is, they were remote until I stood by the bedside of Chiand Mia. I was prepared for the vast suffering of Bangladesh. I had seen the pictures just as you have. I had been to Asia many times, seen those “teeming” millions, seen the slums and shanties. But I was not prepared for a personal encounter with Chiand Mia in the last moments of his life. . .for the great, wrenching sobs of his father. . .for the misery of this little family overwhelmed by tragedy and the hopelessness of their lot.

In a way, it's easier to cope emotionally with the suffering of a whole nation or of a needy world, than the suffering of one person, one family. We almost shrug off the larger suffering as something the people have become used to. In one way they have. There is such a thing as a “culture of poverty.” The culture of poverty offers absolutely no options, no choice at all. No choice about what you will eat, where you will live, what you will wear, where you will go. You are totally locked into the

inevitable. You are crushed by overwhelming circumstances that grind you to dust. You end up with a sense of worthlessness. You are not a person at all. You are nobody, nothing. You accommodate yourself to inconvenience and suffering. When it rains you get wet, when it's muddy you get dirty, when there is no food your stomach aches, when you get sick you die. You can't change it. You can't fight it. You can't help it. In the end you accept it. It's a kind of cultural suicide.

But it is not what God intended for his children.

Michel Quoist, in *Prayers of Life*, writes:

. . . I am not made of plaster, God says, nor of stone nor of bronze.

I am living flesh, throbbing, suffering.

I am among men, and they have not recognized me.

I am poorly paid, I am unemployed, I live in a slum, I have tuberculosis, I sleep under bridges, I am in prison, I am oppressed, I am patronized.

And yet I said to them, “Whatever you do to my brothers, however humble, you do to me” . . . That's clear.

They have broken my heart, God says. . . .

Before this experience, Chiand Mia would have been for me a statistic—one of the nearly 10,000 children who die every day from malnutrition and disease in the

Chiand Mia “existed” in a home like this.



*Nurse Mary Campbell
makes her rounds of mercy
by any means available.*



developing nations. Now I am reminded that statistics have names, faces, feelings.

Chiand Mia lived for only 12 years. They weren't happy boyhood years. He had no toys, never went to school, never had a bed other than the one he died in. His family had been on the run all his life.

It was not a large family—father, mother, two sisters and Chiand. Their "home" now was Demra refugee camp, 10 miles from Dacca.

I set off with Mary Campbell to see for myself where Chiand had lived and suffered. The last two miles of the journey were by rowboat out to this refugee island. It's not the kind of tropical island you see in travel ads. Demra is flat, bare, dusty—exposed to the violent winds which sometimes sweep down from the north. It reminded me of the back of some gigantic whale to which 35,000 people clung precariously. They did not choose to live there. As always, they had no choice.

In one of these wretched hovels made of sacking, with a few scraps of wood and tin holding it together, Chiand had lived with his family. There was no floor, only the bare ground, dusty or squelchy according to the season. The "house" was perhaps four feet high and maybe 10 feet by six feet in area. There was no furniture of any kind.

Here Chiand had become ill. His mother tried her best to make him comfortable, tried to obtain a little extra nourishment to strengthen him. She did not know that Chiand was in the early stages of typhoid fever. After two weeks she brought him to the tiny dirt-floor hut where Mary Campbell is doctor, nurse and compassionate friend to these forgotten people.

Recognizing the danger Mary immediately set out on the long, slow journey to the hospital. Chiand appeared to rally at first, and hope was rekindled. But in the end, the onset of typhoid was too severe for his frail body. There was just too much going against him. So it was that I found myself standing by his bedside as his short pilgrimage came to an end.

Standing by! That's all I could do; stand by with a sense of utter impotence, and watch him die.

But the word I bring back to you is this: One need not forever stand by. It is too late now for Chiand Mia, but his two sisters still live. And there are other children who can be saved from the ravages of typhoid, cholera, tuberculosis, kwashiorkor and other diseases which scourge the very poor. It does, however, require that you and I do not stand by like spectators in this tragedy.

I saw other children in Bangladesh responding to Mary Campbell's loving care. Some were deformed, crippled. Others, who had been ill, were now well again. They would come up to Mary, their faces shining, take her hands and laugh with delight. Children laughing! What a tonic in this land of weeping.

We need not, must not, just stand by. Children have the right to health. The fulfillment of this right is our first concern for our own children, who have all the resources of modern medicine at their disposal in times of illness. Parents in Bangladesh love their children, too, and want them to be healthy—but it is a goal beyond their reach. *All they can do is try to endure their suffering.*

We can change that for a significant number of children. Preventative medicine and basic health care is not expensive. Every dollar wisely used can place a circle of protection around several people.

With your help in 1975, World Vision waged war on hunger. That war will go on.

In 1976 we must go a step further in providing basic health care, especially for children, who are the most vulnerable to disease. They are the chief victims of underdevelopment.

Dr. Rufino Macagba, a distinguished Filipino surgeon and community health doctor, has joined the World Vision International team to spearhead this health drive. Together we can strengthen the hands of people like Mary Campbell, instruct people in simple preventative measures, help them understand family planning, improve nutrition and hygiene. As they start to get



Children . . . "accustomed" to hunger.

Author Graeme Irvine and Mary Campbell — sharing love, understanding and healing.



control of their situation, these people become better able to help themselves so that they don't need to receive aid. But they do need help now—your help and mine—to take those first steps towards better health.

These are my thoughts from the bedside of Chiland Mia. We can't help him. His voice is forever silent. But perhaps his death will mean life to tens of thousands of others if you who read this make the resolve, as I have, not merely to stand by, but to give, and pray and give again.

We must not stand by. There are others to save.

No options. No choice concerning food . . . or home . . . or clothing . . . or anything. I ask myself, "Could I live that way?" Could you? Could any of us?

Not if we had a choice.

Thankfully, we do have a choice. Many more like Chiland Mia could, and can, have choices . . . depending upon how you and I respond to their grinding needs. With prayer. With love. With tangible support.

I do respond to the needs in Bangladesh. Enclosed is my gift of \$_____ . 4635 H61-001

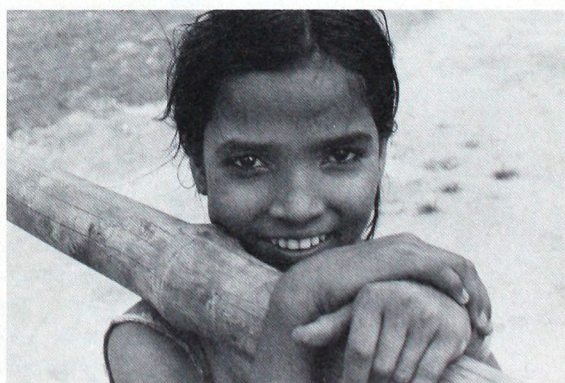
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Response to caring: a lovely smile.

Western Civilization and the Mission of the Church

As questions begin to mount about Western culture, we asked a number of leading evangelicals to respond to the question: "Are there signs of collapse of Western ('Christian') civilization, and if so, how would such affect the Church and missions?" Among those asked were missiologists, historians and theologians. Their answers are highly sobering but filled with challenge for us here and now.

J. D. DOUGLAS,
editor of *The New International Dictionary of the Christian Church*, is editor-at-large for *Christianity Today* and formerly lectured at St. Andrews University in Scotland.



So-called Western ("Christian") civilization is a bit of a charlatan. It has sponsored in our own century two world wars, causing millions violently dead or maimed—including the genocidal onslaught against the Jews—untold misery and the development of the Bomb.

The same civilization is a pacemaker in the supply of arms and in the rush of lawlessness currently sweeping many countries. In Western politics, economics and education there are influences that do not wish Christianity well. Moreover, while we rightly recoil from materialistic Communism, pervading our society is an even more insidious materialism which makes Christians short of breath through prosperity and ill-equipped to run the race that is set before them.

If all this adds up to the collapse of Western ("Christian") civilization, the Devil might be dismayed to see it go, for it has lent respectability down the centuries to many a dubious enterprise.

What effect would such a collapse have on the Church? Before such a question the gift of prophecy flees away! Ask those of our brethren compelled to live under a godless regime. If a thoroughgoing secular state system were to triumph in the West, Christians would have to clarify issues which are at present diabolically confused. We would experience that persecution which historically has purified Christian witness and recovered an apostolic initiative in proclaiming the gospel. The Bible would become more precious. We would look to Christian people elsewhere in the world for prayer—and repent of our prayerlessness toward others in our pleasantly placed days. We ourselves would pray more fervently for those far away

still able to carry out the great commission—and perhaps repent of our pride and faithlessness in surrendering the task to them so tardily.

And we will thank God that whatever happens, our times and the world's destiny are still in his hands.

HORACE L. FENTON, JR., is the general director of Latin America Missions and is author of *Myths About Missions* and *The Trouble With Barnacles*.



It doesn't take a prophet or a professional doom-crier to foresee the breakdown of Western civilization. The decline of the West is already a reality, and our time is best spent not in documenting that fact but in planning for the strategic advance of the Church and its missionary outreach in such a chaotic age. For the decay of Western culture is not a threat to the ultimate purpose of our sovereign God.

What, then, are some of the steps we should be taking? Here are a few tentative suggestions:

1. In the Western church we ought to cut back immediately on all unnecessary expenditures—including the elaborate building programs which have obsessed us far too long. It is just as much a sin for a church to lay up treasure on earth as it is for an individual Christian. And in a time of vast physical and spiritual famine, our bloated budgets are a scandal to God and to men.

2. We must be preparing Christians to go underground, to find their fellowship in groups that are not dependent on the cultural accretions and the material trappings which have attached themselves to our religious life.

3. Without lessening in any sense our missionary obligation to the world, we ought to take radical steps to free our brethren in the "mission fields" from undue dependence on us—spiritually, economically and especially in the realm of decision making as to the work of Christ in their lands.

4. We had better read the Bible with new eyes, allowing it to condemn much of what we have done in the name of Christ and allowing the Spirit of God to teach us how to live as pilgrims and strangers in an alien land.

FRANK E. GAEBELEIN is headmaster emeritus of The Stony Brook School and is general editor of *The Expositor's Bible Commentary*.



Whether Western civilization is collapsing or whether it is making a right-angle turn in history, such as it did in the Renaissance and the Reformation, or in the Industrial Revolution, is not entirely clear. But there is little doubt that some of the leading trends of our time are affecting the Church and missions.

Negatively, the growing materialism in the more affluent Western nations is detrimental to the total Christian discipleship essential to the faithful mission of the Church. Moreover, pervasive departure (reflecting influences in the mass media) from the biblical norms for marriage and the relation of the sexes threatens the stability of the home. And neither the Church nor the missionary enterprise can escape the effects of what is happening to this basic unit of society. As Carle Zimmerman has said, "No civilization has ever survived the disintegration of its home life."

Positively, such things as maturation and renewal within evangelicalism, the activity of the Holy Spirit manifest in a new openness to the gospel in many parts of the world as in Africa, the increased sensitivity to racial prejudice and the awakening of many evangelical Christians to the social dimensions of the biblical message, are affecting the Church and missions. Even under the repression of Communist regimes the Church continues to demonstrate its vitality.

That this is a period of radical change when many of the biblical

signs point to Christ's return is undeniable. As such it calls the Church and the missionary enterprise to total commitment in serving the Lord till he comes. For in him who is "the same yesterday, and today, and forever" Christians have a foundation that no change or collapse can ever shake.

CARL F. H. HENRY, noted theologian, educator and founding editor of *Christianity Today*, author or editor of more than 30 books, is lecturer-at-large for World Vision International.



Western ('Christian') civilization"—the quotes are highly significant!

Civilization worldwide tends to consider itself ultimate and normative; even in the "Christian" West it sidesteps answerability to God and easily becomes idolatrous.

The civilizational crisis now is global; the great world powers cosmetically pursue the hypocrisy of détente, lesser powers prize destructive nuclear weapons above human fulfillment, and the U.N. becomes a propaganda mill.

Although lifted above paganism by Christian grace, the West is a modern Israel headed for captivity. Worse than the breakup of the ancient Pax Romana, or of the nineteenth century Pax Britannica, the disintegration of Western culture including the crumbling of Pax Americana exposes all mankind to tyrannical revolutionary forces.

Yet the fact is that America in her emergence to global power was never thoroughly Christian. As their Christian roots died by neglect, democracy, science and capitalism became the pseudo-gospel for a "free world" that has issued in a withering of intellectual, moral and social vitality. No longer representing the informed and principled will of the majority, democracy is buckling under to terror-wielding minorities. Undisciplined scientism enables multitudes to "do their own thing" with little regard for the biblically pub-

lished will of God. Inordinate self-interest and worship of economic power gray the virtues of capitalism.

Our universities—supposedly centers of intellectual vigor—have largely surrendered priority concern for the realities of spirit, conscience, revelation. All reality is viewed as time-bound, all religions and philosophies as culturally relative, and man as the measure of all things. Where these sorry prejudices permeate the political, social and economic arenas, love is devoid of dignity, marriage and the home are in upheaval, work loses its meaning, crime and lawlessness multiply, alcoholism and drug addiction blight the nation. In this morass of tragedy the mass media seldom challenge the loss of fixed truth and values, but accommodate permissiveness as the special triumph of modernity.

America and the West are going down, but this decline is not the eclipse of biblical Christianity, which remains as always the *only* resource for saving willfully sinful man and society from devastating doom.

But what are the consequences of the modern plight for the Church and missions?

1. The initiative for world missions will gravitate increasingly to African and Asian believers who recognize Christianity to be not a Western but a globally relevant religion.

2. The West will become a missionary target more than a missionary launchpad.

3. Pushed to the margin in the West's secular preoccupation with socio-cultural-political affairs, Western Christians will be more readily distinguished from "Western culture," aided by a fallout of merely cosmetic Christians.

4. The mass media generally will give evangelicals only "token" exposure, will increasingly caricature them or correlate them with exotic religions.

5. Institutional Christianity with its organizational structures, including even many worthy efforts (e.g., evangelical colleges), will face severe survival pressures.

6. New evangelical transdenominational fellowships of many kinds will arise regionally or locally to promote biblical renewal, doctrinal

and devotional integrity, evangelistic and social concern.

7. Aware that Christianity faces its greatest opportunity since apostolic times to bring scriptural significance and hope in the face of nihilism and despair, courageous vanguards of discerning witness will emerge at theological, philosophical, educational, moral, political and other frontiers.

8. Apart from a divinely gifted evangelical awakening, believers will likely be vexed by disunity as much as drawn into new unity until (a) the West topples under its own weakness, (b) Marxist forces crush the West before Communism, in turn, succumbs to totalitarian ruin, or (c) Christ returns.

SAMUEL H. MOFFETT, former missionary/professor in mainland China and author of several books, is associate president of the Presbyterian Theological Seminary in Seoul.



Western Christian civilization has been reported to be falling for so long that it must have hit bottom by now. But I am not sure anymore just when it really fell. Was it in 410 when the heretic Goths sacked Christian Rome, or in 1453 when the Turks took Constantinople? Was it in 1619 when the Thirty Years' War tore Europe apart, tumbled theology from its throne and replaced Christendom with little nationalisms? Was it in 1905 when Japan sank the Russian fleet? Or 70 years later when America left Vietnam and the Moslems discovered oil?

To tell the truth, I am not sure that it has fallen at all or is even about to fall. I realize, of course, that there are enough signs of doom around us to move the happiest of Western Christians to tears. Terrorism, pornography, timidity and greed, to say nothing of the cancer of unbelief and a failure of nerve in Christian mission. It is no use to try to deny the facts.

But facts do not, and never did, speak for themselves, as the histo-

rian, E. H. Carr, once observed. Millions of people have crossed the Rubicon, but only one of the crossings—Caesar's—came to be marked as a significant change in history. Civilizations rise and decline and rise again. Decline is not always collapse, and sometimes only time can tell the difference. So, though there are plenty of facts that seem to foreshadow decay in the West and the waning of Western Christianity, I'll wait and see. No, that's not quite right either. I will work and pray with all my strength that it may not collapse.

But what if it does? Is everything lost? Not if we share the Bible's view of history. One aspect is that the Bible does not root our Christian hope exclusively anywhere on this earth, east or west. If anything, insofar as the faith has geographic roots, they are in Asia. I wonder if there is, perhaps, some significance in the fact that when God sent his Son into the world, he sent him to be born where Asia meets Africa.

If the West crumbles, God forbid, then it is only all the more urgent to shape up and toughen the Christian mission in the East—to put muscle and maturity into Third World missions and tiny Third World churches buffeted on pagan seas. Which is one reason why I, a Western Christian, am in Asia, a continent which is still only 2 percent Christian but is abounding with signs of hope. It is a continent where I can work in one of the great theological seminaries of the world, in one of the fastest-growing churches, and where we are now beginning in a small, international way (at ACTS, the Asian Center for Theological Studies and Mission) to break Asian Christianity out of its self-consciously nationalistic molds into a continent-wide base for global renewal in Christ.

HAROLD J. OCKENGA, president of Gordon-Conwell Theological Seminary and College, South Hamilton, Maine, was pastor of Boston's historic Park Street Church for 33 years.



Of Nineveh, God spoke through the prophet Nahum, "I will make thy grave; for thou art vile" (1:14). Nineveh was overthrown in 612 B.C., never to rise again. God judges nations and civilizations in history, not at some future judgment seat.

Arnold Toynbee wrote of a score of civilizations which have existed through human history, only five of which still survive. Each civilization has its time of birth, growth, flowering, fructification, death and oblivion. This is called by Oswald Spengler the morphology of history or the cyclical view of history. These cycles are traced by Pitirim Sorokin in *The Crises of Our Age*. The Akkadian, Assyrian, Chaldean, Persian, Greek, Egyptian, Roman and Medieval periods all conform. The transition from one cycle to another, namely, the sensate to the ideational, is marked by violence, war, bloodshed, social upheaval and tribulation. Then a new era is born.

Are we in such a transition in Western culture today? Sorokin believed so. His book *The American Sex Revolution* warns that without a return to self-discipline, chastity, purity and honesty, America will go the way of other nations and civilizations.

Sometimes I think these social philosophers are more perceptive than our theologians who are so optimistic and unconcerned with the signs of disintegration and collapse evidenced in the social order today.

Where are we today? The West is decadent, corrupt, irresolute and vitiated of strength from whatever angle we view it. Militarily, we are surrendering one bastion of defense after another to Communist power: Southeast Asia, the Indian Ocean, parts of Africa, Eastern Europe, the North Pacific, the Azores and so forth. Granting a continuance of the process, defense of the West will be impossible.

Morally, we have abandoned the principles which build character: namely, faith in God as Creator, Legislator and Judge, belief in the infinite value of man according to that Law and man's freedom to express that Law in his societal relationships. The resulting substitution of man as the measure of all things has produced moral chaos.

Mentally, we have been softened by relativism so as to abandon all standards, to disparage heroic leaders of the past, to will our own thing. The violence, drug addiction, crime, bloodshed, dishonesty, stealing, fornication, adultery, brutality are growing critical.

Our materialistic, commercial culture is divorced from Christian ideals and standards. Continuance on this course will bring collapse. The indifference to or approbation of homosexuality by churches, press, business and society foreshadows judgment. Biblical teaching and social history declare this! One answer remains: repentance, change of direction and observance of divine law. Without this, days of Western supremacy are numbered.

With collapse, the great extension period of church missions will terminate. The funds, the organizational strength, the motivation will be lacking. While one cannot limit the Holy Spirit in his activity, nevertheless, the spiritual and material resources of the Church would be depleted for an era.

To accomplish a change of attitude and action, proclamation of the Law and the gospel is essential. Only thus can we avoid Nahum's warning.

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That the civilization of Western man is under threat of collapse is something of which I have not the slightest doubt. This is not to say that its downfall is imminently certain. It is simply to declare one's firm belief that the convergence of many corrosive and catastrophic factors is now so strikingly menacing as to cast doubt on the security of Western society as we have known it.

Take the series of articles featured in the November 1 issue of *Saturday Review*. Their overarching theme was "Watergating on Main Street." The

question raised is, "What is happening to ethical standards in America?" Seven professions—government, law, business, accounting, journalism, medicine, education—are weighed in the balances and found seriously wanting. The distinguished philosopher/commentator, Max Lerner, believes that "The issues of corruption and distorted values are reaching deeply into our everyday lives."

To be sure, the United States is not the whole of the Western world order. The point is that optimism is hard put to find a brighter picture in Europe. The three p's that Professor Robert Fitch in the late sixties described as pantagonism, panparanoia and pantantrum are still with us—more vengefully than ever. By *pantagonism* Fitch meant that hostility, personal and/or collective, has become a way of life. By *panparanoia* he refers to the widespread delusions of grandeur that afflict leaders and would-be leaders, whether of the left or of the right. By *pantantrum* he designates the poisonous prevalence of violence, the vicious vogue of irrational impatience and ill temper.

These three p's are exploding in a fourth—*pandeemonium*. The Furies flourish. The ghouls guffaw. All hell makes whoopee. That may be the next station on the road to "chaos and old night."

The foregoing reflections are offered without reference to those portions of Holy Scripture that bear upon the doctrine of Last Things, chiefly as regards the Second Advent. Though such Scriptures are important, they are not essential to an understanding of what threatens the civilization of Western man. Psalm 12 and similar passages are enough: ". . .the faithful have vanished from among the sons of men. . . . Every one utters lies to his neighbor. . . . 'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord" (RSV).

Let this be added: If that house of man which is Europe and North America caves in, the incalculable reverberations will be worldwide. Nevertheless, the church of Jesus Christ will remain. World evangelization, carried principally on the shoulders of Christian Asians, Africans and Latins, will go forward.

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In my opinion there are very definite signs of the collapse of Western Christian civilization; and, in my opinion, this collapse is the result of the theological decline which has taken place within the Roman Catholic and Protestant churches.

This collapse is evident in the decline of the Western tradition of constitutional government and the departure from the recognition of the sovereignty of biblical law in human affairs. The result has been the emergence of totalitarianism under the guise of the spread of democracy. It is also apparent in the moral breakdowns of the West and in the denial of an objective, divinely ordained moral law. This decline is further reflected in the growing anti-intellectualism and irrationalism which has made itself very obvious in the rounds of art, music and literature. This irrationalism has made its way into the social sciences—psychology, sociology, economics and political science—to such an extent that behaviorism, particularly the kind advocated by B. F. Skinner, has turned these areas of study into areas which are frankly devoted to manipulation of students in the direction of becoming willing victims of political tyranny.

To evaluate the effect of the collapse of Western civilization on the Church and its missionary enterprise is difficult. Obviously difficult times seem to lie ahead for the evangelical Church. The whole trend of modern culture is secular and humanistic, and secular humanism is consciously at odds with the biblical message. Since the evangelical Church is the conscience of Western society it would seem very likely that a humanistic state would seek to prevent the preaching of the gospel and to destroy the missionary enterprise.



1970

The earth has once more looped the sun, spinning off a remarkable year in which the hope of the gospel shined brighter against a background of increasing perplexity.

Many in the global army of Christian workers were killed, kidnapped and imprisoned, while others walked through open doors to unprecedented opportunities.

The year began optimistically as the U.S. Government's Agency for International Development donated \$425,000 to a consortium of 50 Protestant and Catholic mission societies to stimulate the work of volunteer agencies abroad. Nigerian Christians laid aside tribal differences and joined together in a National Congress on Evangelization which rejected a moratorium on missionaries and affirmed unitedly that Christianity is "not an exclusively Western religion."

Church leaders from 12 Asian countries proclaimed their own "Declaration of Mission" before a gathering of 8000 people. Their 3400-word document called for the churches of the Third World to take their place as equal partners with the Western Church in completing the command of Christ to evangelize the world. Baptists moved ahead vigorously in beleaguered Portugal, and in Rwanda they ended a decade showing 1200 percent growth.

Believers in Brazil opened new preaching areas; evangelist Luis Palau addressed all 22 Latin American nations from Managua's "Continente '75" through radio and TV hookups at a three-week stadium rally. A Mexico church announced a world's record VBS: 10,000 children and adults attending.

The new nation of Papua listed 86 percent of its citizenry as Christian.

Norman Rohrer is executive secretary of the Evangelical Press Association and founder and director of Christian Writers Guild.

In Spain the Evangelical Tabernacle opened its doors—one of the first evangelical sanctuaries to advertise outside that it is a church. Pentecostals successfully shipped 2500 Bibles into Romania and from Zaire came the call: "Send us more missionaries."

Believers in Sri Lanka opened the "Year of Evangelism" and the spirit of the 1974 International Congress on World Evangelization at Lausanne lived on as a 48-member Continuation Committee was formed.

The Sudan Interior Mission found eager interest in TEE (Theological Education by Extension) and some Hong Kong Christians touring the mainland reported great hunger for the Word of God.

Giving to voluntary agencies was increased in 1975, although inflation cut heavily into the donations.

As U.S. involvement in Indochina halted abruptly so did the work of missionaries. Mennonites reported in the aftermath, however, that the Vietnamese church was "strong and active."

1975

Zambian authorities, citing the country's "dire need of spiritual renewal," called for the Christian church to use its influence for the good of the people.

The martyr's crown was divinely assigned in 1975. The bodies of Minka Hanskamp of New Zealand and Margaret Morgan of England were found in Thailand. The Swiss League for Human Rights reported that Equatorial Guinea's President Francisco Macias was pursuing "militant atheism" in his country which is 95 percent Christian, leading to the death of some believers and the arrest of many more. Anglican missionary Filipe Antonio de Freitas was slain in Angola. Missionary Douglas Hill, M.D., was killed in Ethiopia while treating famine victims in Marabaska.

In Chad, hundreds of Christian

converts were reportedly tortured and killed. French Protestant missionary Paul Horala was captured and held in Chad. Authorities in Mozambique arrested members of 10 churches, including representatives of the Church of the Nazarene and the Assemblies of God.

Five Lutheran leaders were arrested as political tensions heightened in Namibia, South Africa. In Malaysia a Baptist pastor and his family were held hostage in the U.S. consulate by Japanese Red Army guerrillas.

1971

American evangelist Sammy Tippit and an associate were arrested by Soviet police in Leningrad after the missionaries began passing out tracts and testifying of their faith. Georgi Vins, Baptist leader in the USSR, was sentenced to five years in prison to be followed by five years in exile, on a charge of "damaging the interests of Soviet citizens under the pretext of religious work."

Chad expelled nine Swedish Protestant missionaries after placing them under house arrest for a week. Soviet police planted radioactive tracer paper and thus found and destroyed an underground Christian press in the forests of the USSR.

Czechoslovakia actively set in motion a program for the annihilation of Christianity in an area called Orava. Seven missionaries to Indochina, exposed to eight months of suffering and uncertainty in captivity, were released by the Provisional Revolutionary Government of Vietnam and tearfully reunited with their families.

Lebanon was split by a bloody civil war between Moslems and Christians; Portugal's leftist government banned the Christian Democratic Party. Colombian authorities criticized Wycliffe Bible Translators for "proselytism" and "neocolonialism" in their linguistic missionary outreach. Korea tightened police rule

1975: HOPE AGAINST PERPLEXITY

by Norman B. Rohrer



over religious freedom. Kenya banned a Presbyterian hymn, calling it "an infringement of religious freedom."

But missionaries didn't break stride. Intercristo's computerized service to missionary recruits installed a toll-free number to handle enlistments from youthful seekers after available global opportunities.

In a turnabout from tradition, missionaries from Third World countries sent missionaries to Western nations. Africans were dispatched to Britain; Japanese ministered in Texas and a Korean missionary, using his own money, came to America to "save the soul" of the United States.

In a worldwide poll of nations, the United States surfaced as the "most religious," with four out of 10 attending church or synagogue weekly and only six percent indicating "no religious preference."

1954

North America remained the source of most missionary manpower and financial resources, although American Christians who claim the 66 books of the Bible as the norm of their faith were still notoriously biblically illiterate.

What is the number one problem? "Apathy," said an official of the National Association of Evangelicals. "Lack of discipline," said a Roman Catholic bishop. "Not caring enough," said an ex-Watergate offender.

Seven people died of starvation each minute throughout the year. Americans struggled to adjust to simpler life styles in order to reach out with food to brothers in need.

The world of 1975 marched to many different drums, but the Light that first came to Bethlehem two thousand years ago still guided those with faith to see.

*O Splendor of God's glory bright,
From light eternal bringing light,
Thou Light of light, light's living Spring,
True Day, all days illumining.*



**"At this point
in history,
people living in
affluent countries...
find themselves**

DINING WITH DIVES"

I was seated among the mud-and-thatch huts of a village in Zaire. I had just finished my normal trek-breakfast of oatmeal and coffee, and was waiting for a chapel service. To my right a skinny dog was comfortably wallowing in the ashes of last night's bonfire. Their warmth drove fleas up onto his back where he could nip them. "Poor fellow," I thought. "Too bad he wasn't born in a developed country." American dogs have four-poster beds, legalized abortions, filet mignon, mascara, "Poodle-oo" perfume and a hundred other amenities of the "good life." Undeniably, the majority of American dogs is better off than most people in other parts of our world.

Barbara Ward succinctly describes the world's "have-have not" situation when she writes, "A small number of states equaling some 20 percent of the world's population control 80 percent of the world's wealth...their combined annual national income of goods and services approaches \$2 million... Each year it grows by about three percent...and adds to its existing wealth all and more of the entire income available to other countries." (1)

To illustrate the injustice of living sumptuously in the presence of human need, Jesus told of a rich man known as "Dives" and a poor man named Lazarus who spent his days on Dives' doorstep eating crumbs off his table (Luke 16:19-31). At this point in history, people living in affluent countries (primarily those located around the North Atlantic) find themselves dining with Dives. To update the illustration, 20 persons sit at Dives' table enjoying 80 percent of the provisions while 80 persons sit in the place of Lazarus dividing among themselves what is left.

More specifically, six of the 20 people seated at the table are Americans. They eat 40 percent of the food enjoyed by the 20. "People in developing (poorer) countries eat roughly 400 pounds of grain per capita annually (barely more than the pound daily they need for survival), mostly in the form of bread and gruel; but an American consumes five times that amount, mostly in the form of grain-fed beef, pork and chicken." Harvard nutritionist Jean Mayer notes that "the same amount of food that is feeding 210 million Americans would feed 1.5 billion Chinese on an average Chinese diet." (2) Meanwhile, Americans are expending large sums of money to treat an unusually high incidence of bowel cancer which researchers suspect is caused by over-consumption of beef. (3)

Among the Americans seated at the table is the Christian. He is the one among them who most feels pangs of discomfort. On the one hand he finds himself a



by Levi O. Keidel, Jr.

*Second-place winner of World Vision's
25th anniversary essay/sermon contest*

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sharer in American prosperity. On the other, he is aware of the grossly unequal distribution of material wealth in the world. Into this picture he tries to bring the forces of his personal commitment to Jesus Christ. What is the Christian's social responsibility?

It does not involve a deprecation of affluence. Neither does it involve a deprecation of scientific technology which has given birth to that affluence. The personal wealth of today's American Christian is an unprecedented asset which makes it possible for him to bring untold blessing to the world. For all the banes of scientific technology, it has brought miracles in transportation and communications. It has produced revolutionary progress in the prevention and treatment of disease. It plays a chief role in helping to alleviate hunger in the world; because of it the American farmer today spends only five minutes to produce a hundred pounds of grain during 1974 he shipped 20 billion dollars' worth overseas. (4)

The Christian's social responsibility does involve an honest exploring of those rationalizations which stifle his compassion for the destitute and of guidelines by which he and his resources can become deeply invested in a discipleship commitment to need in the world. As a layman put it to me after a Sunday evening church service, "Now that I have it, what do I do with it?"

What are the reasons which inhibit our sharing liberally—even sacrificially—with those who like Lazarus sit in daily need on our global-family doorstep? Such reasons are like ghosts who hover at the table disturbing us. Unlike Scrooge's ghosts who urged him to greater munificence, these plague us to be parsimonious. Some, like mere wisps, are hardly discernible; others linger in bolder form and argue obstreperously. Can we define them and put them to rest, so that we are liberated to give ourselves generously, selflessly?

There are ghosts who defend what might be called "bootstrapping." One of them says, "You've worked hard to get the things you've got. You have a right to enjoy them. Let people in poorer countries do the same." In other words, the economic development of the West provides a utilizable pattern for the less-developed parts of the world.

First, it needs to be affirmed that the developing countries are working hard; in food production growth, they are outstripping us. "Since 1950 developing countries have expanded their farmlands by 35 percent and their yields per acre by roughly the same percentage. Their total grain production soared 78 percent, compared with 64 percent in the industrial nations." (5)

But in spite of how hard they work, they are handicapped in ways the West was not. First, the majority of raw materials used to build Western industrial capacity for World War II, and consumed to

maintain an increasing level of affluence thereafter, came from underdeveloped countries. In the early 1940's the United States secured from Africa four of the five metal ores needed for making steel; uranium to make the A-bombs dropped in Japan came from Zaire; of 14 materials listed by the U.S. Army and Navy Munitions Board in 1940 as strategic, 10 were secured from Africa. (6) Now these new nations need revenue for their own development and find reserves of their natural resources largely depleted.

Secondly, the international market for their products is now ruthlessly competitive. Technologically superior nations create substitutes which destroy markets for materials and products which are strategic to poor countries' national economics. Wealthy nations make purchases contingent upon political considerations. These are only a few of the ingredients added to the potion of economic development which now make the catalyst of hard work less than sufficient.

Another ghost who promotes the principle of bootstrapping says, "It took centuries for the West to get where it is; if the people in poorer countries are just given time, they can reach the same level."

René Dumont, one of the world's outstanding agronomists and the author of *Utopia or Death*, insists that unless there is an enforced balancing of consumption between nations of the world, its resources will be largely consumed before poorer countries have achieved takeoff. (7)

Take steel for example. The United States consumes annually 1500 pounds per person. The same level of consumption by a projected world population of between 6 and 7 billion at the year 2000 would require 6 billion tons of steel annually. (8) There is no possibility that consumption of the Third World could ever be lifted to a level approximating that of the affluent countries.

Pulling bootstraps helped work the miracle of economic development of the West. But factors such as those above make it clear that such a method alone cannot apply to lesser-developed countries of today. And should it apply, could we feel indifferent during intervening generations while children's minds are stunted by malnutrition and adults die of hunger?

There are ghosts who flit as shadows across the backdrop of the Christian's mind, but whose proposals are vigorously defended by others at the table of Dives. Their resolutions might be called "handwashing."

One of them says, "Taxes you pay every year help support the American foreign aid program. Let Uncle Sam do it for you."

At the United Nations Commission on Trade and Development conference in New Delhi in 1968, rich countries pledged themselves to a development aid goal

"Christ never encountered human suffering but that his compassion compelled him to alleviate it."

of one percent of their annual gross national product. In the 1973 listing of nations giving development assistance, Portugal is first. The United States ranks 14th, having given .24 percent of its G.N.P. Of the 1975 U.S. federal budget, 1.38 percent is marked for development assistance. (9)

Another ghost who proposes handwashing says, "The problem of trying to alleviate human suffering in today's world is too complex and overwhelming to even contemplate. Forget about it, and occupy yourself with problems more amenable to solution."

This is the ghost who recently prompted Johnson C. Montgomery to write, "The world is a pie. The fewer of us, the bigger the piece for each of us. Let some of them die. Don't ask me to cut my children back on anything. Someone must protect the material and intellectual seed grain of the future. If we distributed our resources with everyone in need, we would all suffer malnutrition." (10)

Our Christian faith aside, such thinking violates the concepts basic to our democratic institutions, such as the dignity and equality of men before their Creator. (11) These are inalienable rights we insisted were ours when oppressed; now that we are masters in our house, are they invalid for others? It is highly unlikely that a billion hungry people in poor states (many of which will soon have their own nuclear weapons) will starve silently while we with abundance live in peace.

Finally there is the oldest and subtlest ghost of all. He is oldest because his thinking has roots in Greek thought since Plato, and was promoted by second-century Gnosticism. (12) He is subtlest because his rationale is mixed with half-truth. It might be termed "need-dissecting." "Needs of people can be divided between spiritual and social," he says. "Better to see your money used to save eternal souls than to heal mortal bodies."

From the beginning, God has held man accountable for the social welfare of fellow members of the human family (Gen. 4:9,10).

Christ did come into the world to save sinners. His compassion embraced the whole of man and the entirety of his needs. To illustrate, He fed the hungry multitudes and then explained that he was the Bread of Life (John 6:5-13; 35-40).

The record of Christ's words and deeds gives eloquent testimony that he wanted every hindrance to man's wholeness removed (Luke 4:16-21). He hoped for every man to realize the maximum of his potential and thereby to enjoy abundant living (John 10:10). Christians should lay to rest the ghost of "need-dissecting." Our ministry serves a dimension untouched by secular "foreign aid" programs. We minister to the totality of a person's needs.

Assuming that our thinking has been liberated from



the doubt-planting of these haunting specters, where do we find motivation to share selflessly with the needy? It comes first from a deep personal conviction that my Christian commitment must be concordant with what I find in Scripture; and secondly, from my understanding that as a disciple of Jesus Christ, I am committed to a set of values quite different from those of this world.

First, what is the testimony of Scripture?

During the Mosaic economy, it was commanded that the people of God alleviate human suffering (Deut. 14:28,29; 15:11; Lev. 19:9,10).

During the Hebrew monarchies there was a powerful sense of social justice. When the prophet Nathan wanted to stir the soul of King David to righteous indignation, he fashioned a proverb of social inequity and succeeded (II Sam. 12:1-5). The prophets heaped anathemas upon those who trampled upon the needy and tore flesh off the bones of the poor (Amos 5:11,12; 8:4-6; Micah 3:1-3). Isaiah insisted that righting social wrongs was the mandatory requisite to God's spiritual blessing (Isa. 58:6-11).

During the post-exilic period, at the center of Nehemiah's drive for spiritual reform was the righting of social injustices (Neh. 5:10-13).

Jesus built upon this Hebrew tradition. He insisted that the whole divine command to man was an indivisible unit: to love his God, and to love his neighbor. Christ used the parable of the good Samaritan to make clear that loving one's neighbor includes meeting his temporal needs. So far as we can determine

from the record of Scripture, Christ never encountered human suffering but that his compassion compelled him to alleviate it. Only unbelief could prevent it (Matt. 13:58). He repeatedly commanded his disciples to do likewise (In Dr. Luke's account alone: 3:11; 6:30; 9:2; 12:33; 14:13; 18:22). He used the account of Dives and Lazarus to show that the only sentence befitting one who revels in opulence in the presence of human suffering is unremitting, irrevocable and eternal torment.

Believers in the early Church understood their social responsibility; they selflessly pooled their resources to meet human need (Acts 2:44; 4:32; 6:1-5). It seems that Christians began to change their posture toward the poor during the second century with Clement of Alexandria. He taught that Jesus did not mean literally that the rich young ruler should sell all and give to the poor; it was a metaphoric expression meant to show that one who expects to inherit eternal life must be detached from a morbid passion for wealth. (13) Is this really the essence of what Jesus meant? The rich ruler's refusal to give up his symbols of affluence is proof of his attachment to them, and is not this precisely the danger Jesus is warning against? (Luke 18:18-30).


This brings me to the second motivation for our sharing with the needy: the set of values to which we as Christians are committed.

Who are we? The answer could affect our whole value system. The Apostle Paul rejoices that God has "delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son," and commands that we not be shaped by the mold of the world (Col. 1:13; Rom. 12:2). John said the whole world lies in the power of the Evil One, and he warns us against loving either it or its things (I John 5:19; 2:15,16).

The blandishments of affluence and the liberties of our free society have muddled the values of the temporal world with those of Jesus Christ. Leaders in the early Church allowed no such blurring. To them, the kingdom of the world was the kingdom of darkness, dominated by fleshly ambition, ordered by the sword, ruled by the Devil and under the judgment of God. The Kingdom of heaven (of which they understood themselves to be a part) was the Kingdom of light, dominated by the will of the Spirit, ordered by caring love and ruled by Jesus Christ. They insisted that the two were irreconcilable and mutually exclusive.

It follows that the two have diametrically opposed sets of values. The world says power is in carnal force; Christ said it is in love. The world propels self to greatness; Christ said, "Deny yourself and love your neighbor." The world says, "Accumulate all you can." Christ said that life does not consist of the abundance of one's possessions.

If we really believe that we are citizens of a different Kingdom who bow to a different Lord and abide by a different set of ethics, we will bring such faith to bear upon our purchasing decisions. We will be sensitive about surrendering our wealth to an enslaving ever-expanding consumerism geared to meeting artificially created needs. We will renounce the accumulation of affluence symbols as legitimate goals in life. We will seek to escape the dehumanizing effects of rampant materialism and recover the liberation and joy of simple living. We will use our wealth to develop our inherent abilities so that we might wield the full weight of our potentials for witness in the world. We will direct our wealth to rescue others from the "domain of darkness," to make them whole and to enable them in turn to liberate their potentials to meet need in the world. We will begin to recognize something of the sensibleness of the remark of one who long ago gave up everything the world recognized as valuable that he might gain Christ and said, "So long as we have food and clothing, let us be content" (I Tim. 6:8).

The principal motivating factor in world economics is self-interest, which can spawn only greed. For this reason, so long as committed Christians are a minority, there will never likely be a great levelling of wealth in the world. It is unlikely that dogs in Zaire will ever have mascara and filet mignon and, much more unfortunately, that the world's hungry will ever be adequately fed. Simply by virtue of my continuing to be an American, I will continue to dine with Dives. But as a Christian with my material resources committed to the disciplines of discipleship, the attitude I hold toward the table's bounty will clearly distinguish me from the other guests. I will demonstrate my personal affirmation that while I share Dives' food, I will not share his fate. 

(1) quoted by Dunne, George H., *The Right To Develop* (Paulist Press, New York 1974) pp. 12-13

(2) "The World Food Crisis" *Time*, Nov. 11, 1974, p. 75

(3) "Beef and Bowel Cancer" *Newsweek*, Feb. 18, 1974, pp. 80-81

(4) Canby, Thomas Y., "Can the World Feed its People?" *National Geographic*, July 1975, p. 13

(5) op cit *Time* p. 68

(6) Wells, Carveth, *Introducing Africa* (G.P. Putman's Sons, New York), pp. 196-197

(7) Dumont, René, "We Must Change Our Life Style" *Newsweek*, May 21, 1973, p. 13

(8) Dunne, op cit p. 75

(9) *Toward a Lasting Structure of Peace*, Agency for International Development (Office of Public Affairs, Washington, D.C. 1974), pp. 3, 18

(10) Montgomery, Johnson C., "My Turn" *Newsweek*, Dec. 23, 1974, p. 13

(11) Gheddo, Piero, *Why Is the Third World Poor?* (Orbis, Maryknoll, New York 1973) p. 8

(12) Clark, Henry, *The Christian Case Against Poverty* (Association Press, New York 1965) p. 19

(13) *ibid* p. 29

monthly memo



January. . . a New Year. . . joyful anticipation of what God will do in, through and for us in these next twelve months.

A review of our ministry last year—World Vision's 25th—indicated another year of exceptional growth: an income increase of 57 percent; nearly 10,000 more children sponsored and assisted in spite of major program terminations in Southeast Asia; increased evangelism in the Third World; tens of thousands of refugees helped throughout the Sahel region of Africa; millions of dollars of lifesaving relief goods distributed and plans initiated for multimillion-dollar relief and development projects which will enable thousands in underdeveloped nations to feed themselves and enjoy a better standard of living. Praise God!

In this year ahead, God willing, we see World Vision's efforts focused on *quality* and *responsiveness* and seek to be prayerfully sensitive to the

opportunities God places before us. Please pray with us concerning this, as we are ever concerned about the "stewardship of results."

The children cared for by World Vision sponsors this year will almost certainly exceed 100,000, making World Vision one of the largest agencies for overseas childcare. More important is the challenge such growth presents for increased spiritual training, expanded inspections and fiscal accountability.

Our emphasis on feeding the hungry will not slacken. The hunger crisis may disappear from the headlines, but World Vision remains acutely aware of the desperate needs of a hurting and hungry world.

While emergency aid for disaster victims will always be important to World Vision, it will never be enough. The poor and homeless have as much right to control their destinies as those in the affluent world. Therefore, World Vision

Christian relief and development programs, particularly in Africa and Asia, will continue to expand. Here too, we are challenged to improve our resources and capabilities and to help the national Christian leadership become more efficient in management and administrative practices.

In a world in which there is so much turmoil, it would be easy to feel that the problems are endless. The Apostle Paul in Galatians 6:9 encourages us to ". . . not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."

We are committed to the tasks He has given us to do, knowing that "He who is in us is greater than he who is in the world." Thank you for your concern and generous support for the needy through World Vision. We hold this partnership with you a high and responsible privilege never to be taken for granted. Thank you—and God bless you.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

World Vision Taiwan Director Honored



Mr. Hwa Ai (right) presents to Roy Challberg the citation from appreciative children.

The note came to Mr. Paul Wei, World Vision's general secretary in Taiwan. Signed by Mr. Hwa Ai, Republic of China legislator, it read in part: "I learned that Mr. Roy Challberg. . . is arriving in Taipei. . . . Please escort him to the VIP Room of Legislative Yuan at 10:00. . . for this special occasion."

It was indeed a special occasion for Roy Challberg. And the honors bestowed upon him are a positive reflection of the ministry of both Mr. Challberg and World Vision.

With appropriate ceremony, Mr. Hwa Ai presented both a plaque and a beautifully inscribed citation to Mr. Challberg, World Vision's regional director in Taiwan (see photo left).

The citation reads: "With high compliments I, on behalf of thou-

sands of mountain children and their families in Taiwan would express our hearty appreciation to Mr. Roy Challberg, Director of World Vision in Taiwan, for his excellent social work conducted in the aboriginal areas of Taiwan."

The plaque also says: "In appreciation of Mr. Roy L. Challberg, 'The godly man gives generously to the poor. His good deeds will be an honor to him forever' (II Cor. 9:9)."

It was during World War II that Roy Challberg told the Lord—during the Battle of the Bulge—"I will serve you anywhere. . . if I get out of this alive." Following the war Mr. Challberg trained for missionary service, eventually joining forces with World Vision in 1957. Clearly God is using him in Taiwan.



What you are saying to a hungry world

With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.



UPPER VOLTA

Water Development

The six million people who live in Upper Volta inhabit one of the poorest, least developed nations in Africa. Nearly half (43%) of the population is under 15 years of age, and the average annual per capita G.N.P. is only \$70. The 90 percent of the people who make their living from the soil each consumes an average of 1710 calories daily (3400 in the U.S.). Thus, with physically weakened bodies, they are more susceptible to disease, and the average life expectancy is just 38 years.

While the country receives a sufficient amount of rainfall each year, equal to about that of New York, it all comes in torrents during July, August and September. Unfortunately, most of the rain simply runs off the land into streams and rivers. Last year people living in the northern half of the country were severely hurt by the Sahel drought. World Vision contributed more than \$25,000 in relief and development to them.

Obviously, the key to helping the people of Upper Volta is water. And with the help of concerned peoples in the United States, Canada, Australia and New Zealand, World Vision has initiated a number of development projects that will help thousands of people build for a better future.

Three Dams

If the monsoon rains are to be of any lasting value, they must be impounded. Therefore, this year World Vision is financing the construction of three dams near the villages of Tita, Sassa and Sigili, each of which is inhabited by some 5000 to 7000 persons. Local labor will handle most of the work.

Each of the earthen dams (concrete at mouths) will have a central clay core and each will be approximately 1000 feet in length. The dams, which are now under construction, will back up water an estimated two miles and provide year-round availability in areas that normally are dry two months after the monsoon rains end. For the materials, labor and administration needed to complete these three dams this year, World Vision has budgeted \$549,600.

Farms

As soon as the above-mentioned water development projects are completed in May or June, World Vision will begin financing a three-year program to help farmers make the best use of their new water supplies. Through the program, 50 farm families in each of five areas will receive seeds, fertilizers, insecticides, tools, a plow, cart and donkey.

In addition to these projects—for which World Vision has set a fund-raising goal of \$91,962—a scholarship of \$1800 during each of the next three years will be provided. The scholarship funds will be used to train a national as an agriculturalist to take over the consultant position in three years.

Pig Raising Co-op

This is another three-year program to help people who are already raising pigs in the northern province of Yatenga to improve and expand their herds for commercial markets. The objectives of the program are to provide modern pig houses, two wells in each of four areas, and a truck for the cooperative to transport the pigs to Ouagadougou markets where pork is in demand. (Only 1 million people in Upper Volta are Moslems.) World Vision this year will be providing \$104,040 to initiate this program.

These World Vision projects totaling \$747,402 in Upper Volta this year are all being carried out through the Federation of Evangelical Churches and Missions; liaison with church leaders and overall project supervision is the responsibility of World Vision's Africa field director.





Dr. Ted W. Engstrom and Edward R. Dayton invite pastors and Christian leaders to share in the two-day seminar

MAN-AGING

Feb. 5, 6 in Portland, OR
Feb. 26, 27 in Pittsburgh, PA
May 6, 7 in Pasadena, CA

YOUR TIME

This seminar has helped literally thousands of pastors and Christian leaders in *the very practical details* of daily life and ministry.

It is conducted by two of today's most outstanding authorities on the subject of time management.

For the past 12 years Dr. Engstrom, co-author of the best-seller *Managing Your Time*, has been executive vice-president of World Vision International. Before this he was editorial director for Zondervan Publishing House.

Mr. Dayton, author of *Tools for Time Management*, is director of MARC and also of World Vision's Research and Management Systems. Plan now to be with us. Mail the coupon to Managing Your Time, World Vision International, 919 W. Huntington Drive, Monrovia, California 91016

Managing Your Time Seminar

- Portland Pittsburgh
 Pasadena

(Check one. \$65 covers all costs. Make checks payable to Managing Your Time.)

- Send complete details.
 I enclose \$15 now, the balance of \$50 to be paid at the seminar.
 I enclose the entire \$65.

Name _____

Church or org. _____

Org. address _____

City _____

State _____ Zip _____

Telephone _____

Love Loaf Memorial

This letter from bereft parents deeply touched us and we share it with you:

"This letter will be difficult to write, but we would like to share a little explanation of the enclosed check for \$495.25.

"Over six years ago our first son was born and we were thrilled. We had committed him to the Lord long before his birth and many times since. It was a great joy for us to teach him and train him in the things of the Lord. We were so thankful when he told us at the age of four how he had taken Jesus into his heart.

"Since then he learned the Lord's Prayer, Psalm 23 and the first year's verses in the ABC book for Bible Memory Association. He knew most of the stories in his Bible storybook by heart and often told them to his younger brother. His prayers taught us the meaning of a childlike faith. He was a bright, very active boy and he packed his six years full of much happiness for us as a family.

"But one of our greatest joys was watching him grow in learning to share with others. He was deeply concerned about the many advertisements on TV showing needy and starving children. Sacrificial-meal day became a big event for him—he often asked when we could have another one. *He contributed all his spare change and even his birthday money to our Love Loaf on the kitchen counter. He often asked to baby-sit with his little sister, for which we would pay him a nickel or dime and it, too, went into the Love Loaf.* [Italics ours.—Ed.]

"When our Lord saw fit to take Benjie home to heaven following a drowning accident July 3, it was our desire that most of the money which might have been used to purchase flowers for his funeral be used, instead, for the cause of world hunger. So a memorial fund was set up with this thought in mind.

"We are thrilled, and we know it would have pleased Benjie so much, to send you the money from that

memorial fund. It is our prayer that you use it, as the Lord leads, to feed some little children both *physically and spiritually.*

"Sincerely in His love."

The letter was signed by both parents (name withheld, but the letter is on file).

The Love Loaf Program has brought in a total of \$788,905 between October 1, 1974 and September 31, 1975—gifts from individuals and churches of over 50 different denominations. Of this amount we have shared \$332,098 with other projects and organizations at the donors' request. The remaining \$456,807 has enabled World Vision to give Christian help to the hungry and hurting peoples of the world in many ways.

WV Assists Costa Rican Agency

Dr. Ted W. Engstrom, executive vice-president of World Vision, recently presented a \$35,000 check to Eugene Orellana of Goodwill Caravans, an interdenominational evangelical agency headquartered in San José, Costa Rica.

The WV grant will be used to finance construction of a combination training center and warehouse. The facility will increase the agency's capability to work in the area of vocational and public health training and to respond to disaster situations throughout Latin America.

Involved in the transaction are (left to right): Dr. Engstrom, Mr. Orellana and Mr. Hal Barber. Mr. Barber is director of relief and development for World Vision.



International Intercessors: New Leader

International Intercessors began officially March 1, 1972. Under the capable and inspired leadership of "Uncle Frank" Ineson, the family of intercessors has grown from a mere



Ineson



Scott

few to more than 10,000. All around the world prayer warriors of all races, denominations and ages have joined hearts to bring before the throne of grace the many vital matters which demand God's interposition.

Our beloved brother, Frank Ineson, has requested that he be relieved of the mushrooming responsibility of directing the work of Intercessors to enable him and Mrs. Ineson more time to be together during their retirement years. In his place the Rev. W. Herbert Scott has been asked to assume direction of this department at World Vision. Mr. Scott, an ordained Baptist minister, is World Vision's minister-at-large in the fields of church and military relations, and thus brings a rich background of experience to the position.

Brother Cities

In December's *World Vision* we ran an article about FRS—Fresnans Responding to Starvation—in which we told how Fresno County has "adopted" Demra, Bangladesh as its brother city. By so doing, they are also raising a sizeable amount of money—to be delivered to Demra by Fresnans and spent for Demra by World Vision. To further enable them to reach their goal of \$1.5 million, FRS has requested 5000 reprints of the article. Such a "brother city" action by other cities could greatly alleviate the world's hunger.

TV Special Aired in U.S.

"One to One," World Vision's new TV special, is being aired in more than 150 markets during December 1975 and January 1976 (see back page of December *World Vision* for area listings). Along with Julie Andrews, the Korean Children's Choir, Janet Lynn and the Muppets, Stan Mooneyham, president of World Vision International, will lead you through a delightful hour filled with music, love and laughter.

Why not share this program by inviting a friend or neighbor to your home to view "One to One" with you.

Hunger Telethons: Good Results

World Vision's five-hour television special on world hunger—being held in major cities during the year—got off to a good start during recent months, with telephone lines jammed with concerned, interested callers. "The early response is very gratifying," said Dr. Ted Engstrom.


Gifts of all sizes and amounts are being pledged, some in the thousands. One small boy said, "I want to give part of my allowance, a dime a month, to help feed hungry children." An elderly retired man said, "My entire income is only \$85 a month. But I want to give \$10 of that to help feed a hungry world."

Clearly a growing awareness of the worldwide hunger situation is reaching the hearts of some Americans.

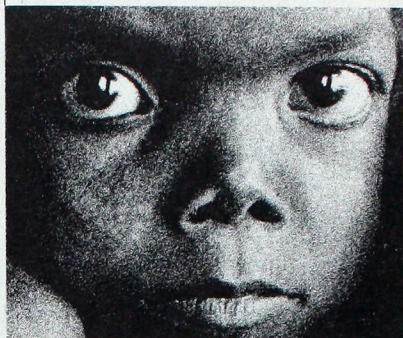
EMPLOYMENT NEEDS

Openings at WV headquarters in Monrovia, California:

Employment Coordinator: Degreed with experience in professional recruitment. **Management Information Systems Specialist:** Degreed with 10 years of technical experience in information systems, 5 years at management level. **Manager—Information Processing:** Degreed with experience in directing operations involving preparation of financial input transactions.

If you know of anyone interested, please have them contact the Personnel Department at (213) 357-1111. 

COMING TO TELEVISION



what
will we say
to a
hungry
world

A FIVE-HOUR TELEVISION
SPECIAL ON THE
WORLD HUNGER CRISIS.

JANUARY SHOWINGS*

Amarillo, Texas
Clovis, New Mexico
Sayre, Oklahoma
Channel 10,
January 12, 7:00-12:00 p.m.

Lubbock, Texas
Channel 13,
January 13, 7:00-12:00 p.m.

Abilene, Texas
Channel 12,
January 13, 7:00-12:00 p.m.

Midland, Texas
Odessa, Texas
Channel 7,
January 14, 6:30-12:00 p.m.

Honolulu, Hawaii
Channels 3 & 9,
January 18, 12:00-5:00 p.m.

Wheeling, West Virginia
Steubenville, Ohio
Channel 9,
January 20, 7:00-12:00 p.m.

Roanoke, Virginia
Channel 10,
January 26, 6:30-11:30 p.m.

Buffalo, New York
Channel 2,
January 29, 7:00 p.m.-12:30 a.m.

**Please be sure to check your local television listing for verification of the date and time in your area. Additional stations are being added and some changes may occur.*

Sponsored by WORLD VISION INTERNATIONAL

New Life for the Tiens

by Robert C. Larson

Correspondent, World Vision International

I'd like you to meet some very special people, my new friends, the Tien family from Vietnam. I met them in their new home in Norwalk, California. I liked them immediately. As you will when you meet them.

The Tiens were among the last to escape from the doomed city of Saigon. "We are refugees," says Major Nguyen Quang Tien. "We left everything behind. Except a few clothes. . . ."

As I talked with the Tiens, it was obvious that the memories of their departure from their beloved homeland were still painfully vivid.

Saigon. April 30, 1975. The Communist offensive has been in full swing for weeks, and the noose now tightens quickly around the capital. In their tiny home, four hours before sunup, Mrs. Tien shakes her husband awake. "We must go now!"

Major Tien rubs his eyes, checks the time. "Not yet. Remember the curfew." He dozes back to sleep. At 6:00 a.m. she shakes him again. "We must leave now. . . or we'll never make it!"

The early Saigon morning comes alive quickly. Sticky. Hot. Major Tien jumps on his Honda C50 and heads to the port. There he sees a Vietnamese cargo ship already packed to the rails with refugees— anxiously waiting to leave Vietnam.

Major Tien races back to his house, gets his wife, children, the few belongings they can carry. And roars back to the port. He parks the Honda at the gate, leaves it behind, and joins the seemingly endless line. . . .

Once they make it through the gates, they heave a sigh. And get a closer look at the nearly collapsed, rusty old tub they hope to escape on. It should have been mothballed years before. The engines won't start. At noon the ship is still lifeless, idle at the dock.

By 2:00 p.m. the engines begin throbbing and the ancient ship moves slowly from the dock.

Slowly—because of the 4000 refugees on board. Slowly—because it scrapes bottom, barely making it out of the harbor.

But they make it. Finally. *Exactly two hours after the fall of Saigon.* Once at sea, the ship gives up completely. For two days they float aimlessly. No comforts, little food. Some refugees have a few packages of noodles. But with no water for cooking, they can't eat them.

A pistol blast shatters the uneasy quiet on the top deck. A lieutenant colonel has shot himself in the head—"Because I have become so disappointed. And I know the Communist troops will capture our ship."

The days and nights are terrible. Endless. Min Thu, 22-year-old daughter of the Tiens, twice saves her mother's life by artificial respiration. She also brings life back to her small brother and his friend. For more than two days the refugees on this "floating disaster" wallow in sickness and misery. But the children suffer the most.

Finally they are spotted and rescued by the "Clara Maersk," a Danish freighter. Eventually the refugees arrive in Hong Kong where they remain until August 12. They then fly in shifts to Fort Chaffee. To the U.S.A. Their new home!

Though they have suffered much the Tiens have remained brave. Min Thu's fiancé, a doctor, was to have met her the day they left Saigon. "I'm sure he came to see me," she said, "but I wasn't there. I think about him so much. I have hopes that one day we will be reunited. . . ."

Major Tien would like to become a clerk. Mrs. Tien is working hard on her English. The five children are adapting well to American life. Fifteen-year-old Tan (Tan means "new" in Vietnamese) says he has the perfect name now, because everything is *new*. New life, new school, new country. He's even learning new sports. Like basketball.

Tall, smiling Tran is 17 years old. He says, "There are many interesting things I would like to study when I go to college." He feels he has to be practical in his choices, because he is the eldest son and must be responsible for his family.

Though the hurts live on: family ties severed, possessions lost, educations interrupted—all the ingredients for hopelessness and despair—the Tien family has hope.

The Whittier Area Baptist Fellowship sponsors them. And they know they are loved. By the Williamses next door who give the bulk of their time to the Tien family. By the Martinez family. By Mrs. Nakamura and all the others who love and care.

Major Tien said, "God spared the lives of my family. We know He loves us. We wanted to really believe in Him. Now we do. We have become Christians."

It's pretty hard to love cold statistics, like the fact that 127,000 Indochina refugees now live in the United States. But it's not hard at all to love and care for real people. If you ever have a chance to meet the Tien family you'll know what I mean.



The Tiens are happy in their new life.

A Mooneyham Manifesto

In *What Do You Say to a Hungry World?* Stanley Mooneyham displays immense compassion, reflects wide-ranging investigation, skates close to exasperation, and emphatically rejects desperation.

It is a highly readable piece of work—with the exception of the wounds that it inflicts. And they are justifiably intentional!

What with all of the data gathered by his aides and himself, the amount of material that Dr. Mooneyham had on his writing desk was obviously far in excess of what he could feed into the finished text. The overall organization of this material will perhaps strike the reader as being less sharp, indeed less important, than its particularities, which are excellent.

In reality the primary thrusts of the treatment are just two: (1) this is the world hunger situation (hideous enough but not hopeless) and (2) this is what you can, or may, or should, do about it (which is little enough for all of us put together but *something*, nevertheless, for each of us).

The chapter subheadings are colorful and clutching. For example, "Hunger at the Edge of Hell," leading into a perceptive look at the link between poverty and hunger. Or, "The Hungry Travelers," which tackles the grim plight of the world's refugees. Or, "Creating Hunger Amidst Plenty," which is a brave and (for an avowed evangelical) a most unusual assault on the role of structures and systems in the maintenance of poverty and hunger for millions of human beings who belong to the deprived and the defenseless.

"Is the Stork Outrunning the Plow?" is another attention-gripper. It exhibits the realities and exposes the illusions that are associated with what we have come to label the "population explosion." To the conventional complaint of the overdeveloped West, "There are too many people," Mooneyham slashes back with, "Too many of *which* people?" Read him. He'll tilt you off balance in a way you had not expected.

In Section III, called "Responding to Hunger," a courageous and creative attempt is made to move beyond the descriptive and the analytical to the pragmatic and the solutional. The "Commitment to Care" is rightly held to be a basic response. In addition to this—and as *proof* of it—there are acts of caring that can be performed by individuals, by churches, by

voluntary organizations, and by governments. The possible specifics are spelled out—always with the admission that there are no totally adequate answers. Yet always with the insistence that approximate answers are immeasurably better than apathetic acquiescence.

Let me here record four observations about *What Do You Say to a Hungry World?*

1. It is a *passionate* book.

The man who prepared it makes no attempt to conceal his emotions. Indeed he defends, and pleads for, a feeling response to the grisly, ghastly human waste and want that stubbornly deny to millions of human beings any kind of power-base from which to operate. To "emotionalize the hunger issue for you" is, in his own words, one of his objectives.

2. It is a *pictorial* book. It contains some excellent photography. It offers the aid of some maps and diagrams. But these are not the features that I have chiefly in mind. It is the writing itself that is graphic. The stories told, the incidents described, the scenes depicted, the journalistic style employed—all combine to cast vivid images on the walls of the mind.

3. It is a *practical* book. Its frankly emotive temper is never an end, always a means. It drives hard at *action*. In the final pages there are suggestions galore with respect to individual and collective forms of action in which we may participate. The author is least helpful in guiding our responses to his chapter on "The System." Not, I am sure, because he does not wish to be helpful but rather because most of the down-to-earth answers that might be suggested lead straight into a thorn-thicket.

4. Finally, it should be said that this is a *personal* book. It is full of "I think," "I suggest," "I reject," "I refuse," "I find," "I hope," "I walk," "I like," "I am convinced," "I know," "I don't know."

Dr. Mooneyham levels with us. He is not saying that he speaks *for* any group. Not even World Vision. His effort is to speak *to* all of us.

It is an admirable effort. Within the strong ribs of its factual content beats the equally strong compassion of its Christian heart.

Paul Speer

world vision

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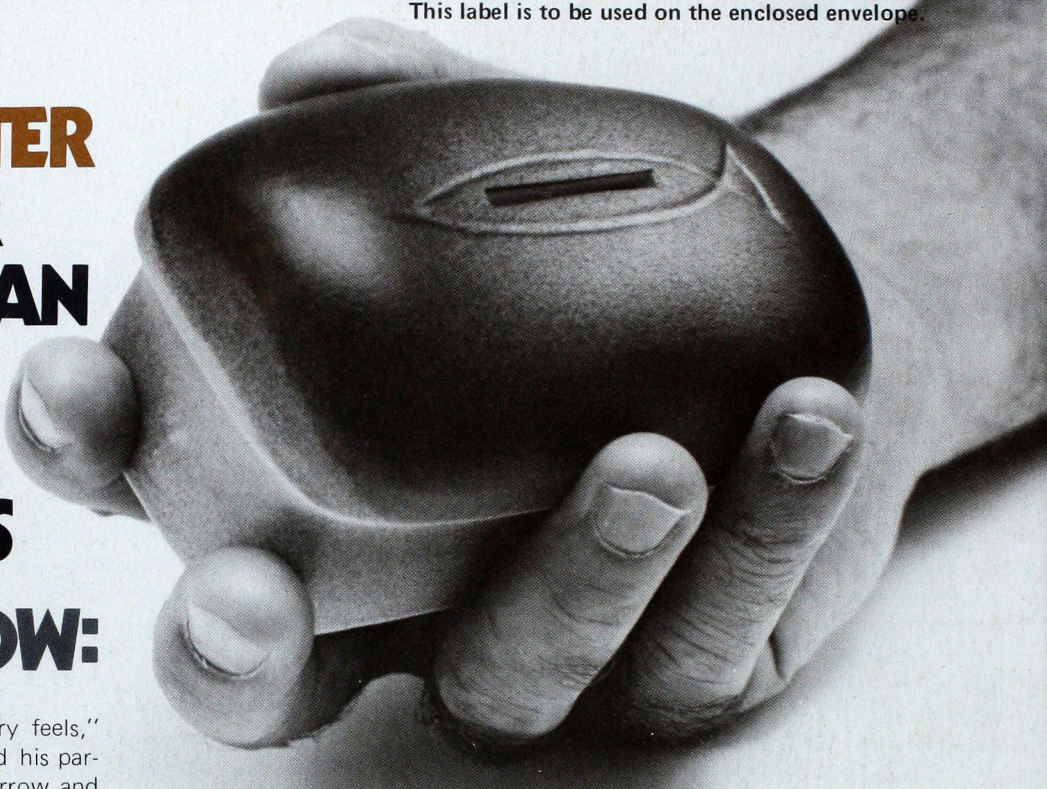
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THIS EASTER YOUR CHURCH CAN HELP FEED HUNGRY FAMILIES HERE'S HOW:



"I want to feel how hungry feels," 10-year-old Greg Letherer told his parents. "Can I skip lunch tomorrow and put my lunch money in our Love Loaf?"

Greg's words show the essence of the Love Loaf—a specific way of helping feed the hungry and of learning the many lessons of Christian sharing.

The Love Loaf is based on the biblical account of the loaves and fish. Jesus took five small loaves and two fish, blessed them, broke them and fed thousands of hungry people. As a result many said, "Surely, Jesus is the Son of God." This is often the response today when Christians share food with the starving.

A penny in our economy hardly buys



bubble gum. But in a crisis area recently:

One penny sent 51 cents' worth of vitamins to families suffering from malnutrition.

A dime sent 36 cents' worth of high-protein food to undernourished children.

A quarter sent \$15.25 worth of prescription medicines to those who are suffering from illness.

One Love Loaf often contains enough money to feed a family for a whole week.

The Love Loaf program has worked successfully in over 2500 churches. Here's how: World Vision supplies your church one Love Loaf per household (without cost). Later at a Love Loaf breaking ceremony/celebration, all the loaves are brought to the church and blessed and broken with great excitement. *Yes, you actually break them!* It's

noisy but everyone enjoys it. Your church determines the distribution of up to 60 percent of the Love Loaf proceeds, directing them into projects that meet physical as well as spiritual needs. The remainder goes to very specific emergency relief projects through World Vision.

Daily in World Vision's emergency relief programs, "pocket change" buys enough food to make the difference between life and death. Your church can help feed hungry families around the world—starting today!

Churches

- We definitely want to have the Love Loaf program in our church.
- Please send our church the full details as soon as possible.

Name of Church

Address

City State Zip

Senior Minister

Church Phone (including area code)

Person requesting materials



Love Loaf